quiſhed he departed.

3 When thou art tempted of *Satan* and ſeeſt no way to eſcape, euen plainly cloſe vp thine eies, and anſwer nothing, but commend thy cauſe to God. This is a principall point of Chriſtian wiſdome, which wee muſt follow in the houre of death.

4 If thy fleſh tremble, and feare to enter into an other life, and doubt of ſaluatiõ; if thou yeeld to theſe things, thou hurteſt thy ſelfe: therefore cloſe thine eyes as before, & ſay with S. *Steuen, Lord Ieſus into thy hands I commend my ſpirit*, and then certenly Chriſt wil come vnto thee with al his Angels, and be the guider of thy way. *Luther.*

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A DECLARATION OF THE true maner of knowing *Christ Crucified.*

GALAT. 6. 14.

God forbid that I should reioyce but in the Crosse *of our Lord Iesus Christ, &c.*

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1615.

To the Reader.

IT is the common sinne of men at this day, and that in the very places of learning, that Christ crucified *is not knowne as hee ought. The right knowledge of whome, is not to make often mention of his death and passion, and to call him our Sauiour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that be a worthy gift of God: but first of all, by the consideration of the passion to be touched with an inward and a liuely feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to growe to a through dislike of our liues, and our liues past for them, and from the ground of the heart to purpose a reformation and a conformitie with Christ in all good du-*

ties

ties that concerne man: ſecondly, in the paſſion, as in a myrror, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father that gaue his owne deere Sonne to death; and the goodneſſe of the Sonne that loued his enemies more then himſelf, that our hearts might be rooted and grounded in the ſame loue, and be further inflamed to loue God againe.

To further this true manner of knowing Chriſt crucified, *I haue penned theſe few lines; reade them at thy leiſure, and haue care to put them in practiſe: otherwiſe thou art but an enemie of the croſſe of Chriſt, though thou profeſſe his name neuer ſo much.*

Ian. 3. 1596.

W. Perkins.

OF THE RIGHT knowledge of *Christ Crucified.*

IT is the most excellent and worthy part of diuine wisdome, to know *Christ crucified.* The Prophet
Esa. 53. 11. *Esay* saith, *The knowledge of my righteous seruant*, that is, Christ crucified, *shall iustifie many.* And Christ himselfe saith, *This is*
Ioh. 17. 2. *life eternall to know thee the only God, and whom thou hast sent*
1. Cor. 2, 1. *Iesus Christ.* And Paul saith, *I haue decreed to know nothing among you, but Iesus Christ, and* him crucified. Againe, *God forbid that I should reioyce in any*

ny thing but in the crosse *of our* Gal.6.14.
Lord Iesus Christ. Againe, *I* Phil.3.5.
thinke all things but losse *for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but* dung *that I might* winne Christ.

In the right way of knowing *Christ crucified*, two points must be considered; one, how Man for his part is to know Christ; the other, how he is to be knowne of man.

Touching the first; Man must know Christ, not generally and confusedly, but by a liuely, powerfull, and operatiue *knowledge*: for otherwise the diuels themselues know Christ.

In this *knowledge* three things are required. The first is *notice or consideration*, whereby thou must conceiue in

minde, vnderſtand, and ſeriouſly bethinke thy ſelfe of Chriſt as he is reueyled in the hiſtory of the Goſpell; & as he is offered to thy *particular perſon* in the miniſterie of the word and Sacraments. And that this conſideration may not bee dead and idle in thee, two things muſt be done: firſt thou muſt labour to feele thy ſelfe to *ſtand in neede* of Chriſt crucified, yea to ſtand in exceſſiue neede euen of the very leaſt drop of his bloud, for the waſhing away of thy ſins. And vnleſſe thou throughly feeleſt thy-ſelfe to *want* all that goodneſſe and grace that is in Chriſt, and that thou euen ſtandeſt in extreame neede of his paſſion, thou ſhalt neuer learne or teach Chriſt in deed and truth. The ſecond thing

is

is, with the vnderstanding of the doctrine of Christ to ioine thirsting, whereby man in his very soule and spirit longs after the participation of Christ, and saith in this case, as *Sampson* said, *Giue mee water, I die for thirst.*

The second part of knowledge is *application*, whereby thou must know and beleeue not onely that Christ was crucified, but that he was crucified for *thee*; for *thee*, I say, in particular. Here two rules must be remembred and practised: one, that Christ on the crosse was *thy* pledge and suretie in particular, that he then stood in the very roome and place in which thou thy selfe in thine owne person shouldst haue stood: that thy very personall and particular sinnes

were imputed and applyed to him, that he ſtood guiltie, as a malefactour for them, and ſuffered the very pangs of hell, and that his ſufferings are as much in acceptation with God, as if thou haddeſt borne the curſe of the law in thine owne perſon eternally. The holding and beleeuing of this point is the very foundation of religion, as alſo of the Church of God. Therefore in any wiſe bee carefull to apply Chriſt crucified to
2 Kin. 4. 34. thy ſelfe: and as *Elizeus* when hee would reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, & his hands vpon his hands, & his eyes vpon his eyes, and ſtretched himſelfe vpon him: euen ſo, if thou wouldſt be reuiued

uiued to euerlasting life, thou must by faith as it were set thy selfe vppon the crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinfull heart to his bleeding heart: and content not thy selfe *with Thomas* to put thy finger into his side, but euen diue and plunge thy selfe wholly both bodie and soule into the wounds and bloud of Christ. This will make thee to cry with *Thomas*, and say, *My Lord, my God*, and this is to be crucified *with Christ*. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and bury thy selfe in the very buriall of Christ: and then looke as the dead soldier tumbled into the

graue

2. Kin. 13. 11 graue of *Elizeus* was made aliue at the very touching of his body; ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, be quickned to life euerlaſting. The ſecond rule is, that Chriſt crucified *is thine*, being really giuen thee of God the Father, euen as truely as houſes and land are giuen of earthly fathers to their children: this thou muſt firmely holde and beleeue; and hence is it that the benefits of Chriſt are before God ours indeede for our iuſtification and ſaluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts wee muſt be carried to Chriſt, and as it were transformed into him. Whereas he gaue himſelfe wholly for vs, we can do no

no lesse then bestowe our hearts vpon him. VVe must therefore labour aboue all, following the Martyr *Ignatius*, who said that Christ, *his loue was crucified*. VVe must value him at so high a price, that he must be vnto vs better then ten thousand worldes: yea all things which we enioy must be but as *drosse and dung* vnto vs in respect of him. Lastly all our ioy, reioycing, comfort, and confidence must be placed in him. And that thus much is requisit in knowledge, it appeares by the common rule of expounding Scripture, that *words of knowledge implie affection*. And indeede it is but a knowledge swimming in the braine, which doth not alter and dispose the affections and the whole

whole man.

Thus much of our knowledge. Now followes the second point, how Christ is to bee knowne, he must not be known barely as god, or as mâ, or as a Iew borne in the tribe of Iudah, or a terrible and iust iudge, but as hee is our *redeemer* and the very *price* of our redemption: and in this respect hee must bee considered as the common *Treasurie* and *store-house* of Gods Church, as
Col. 1. 3. *Paul* testifieth when hee saith, *In him are* all *the treasures of knowledge and wisedome hid:* and againe, *Blessed bee God, which*
Ephes. 1. 4. *hath blessed vs with all spirituall blessings in Christ.* And S. Iohn saith, that *of his fulnesse we receiue grace for grace.* Here then let vs marke that all the blessings of God, whether spirituall

ſpirituall or temporall, all I ſay, without exception, are conueyed vnto vs from the Father by Chriſt: and ſo they muſt be receiued of vs, and no otherwiſe. That this point may be further cleared, the benefits which wee receiue from Chriſt, are to be handled, and the manner of knowing them. The benefits of Chriſt are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Chriſt, is the *value* and *price* of his death & paſſion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *Remiſſion* of ſinnes, and *acceptation* to life euerlaſting. Remiſſion of ſinnes, is the remooving, or the aboliſhing both of the *guilt* and *puniſhment* of mans ſinnes. By *guilt*

I vnderſtand a *ſubiection* or *obligation* to puniſhment, according to the order of diuine iuſtice. And the puniſhment of ſinne is the *malediction* or *curſe* of the whole lawe, which is the ſuffering of the firſt and ſecond death. *Acceptation* to life euerlaſting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Chriſts obedience imputed. Nowe this benefit of reconciliation muſt be knowne not by conceit and imagination, nor by
Eph. 1. 17. carnall preſumption; but by the inward teſtimonie of *Gods Spirit* certifying our conſciences thereof, which for this cauſe is called the *ſpirit of Reuelation*. And that we may attaine to infallible aſſurance of this benefit, we muſt call to

minde

minde the promiſes of the Goſpel touching remiſſion of ſinnes, and life euerlaſting: this being done, we muſt further *ſtriue* and indeauour by the aſſurance of Gods Spirit to apply them to our ſelues, and to beleeue that they belong vnto vs; and we muſt alſo put our ſelues often to all the exerciſes of inuocation and true repentance. For in and by our crying vnto heauen to God for reconciliation, comes the aſſurance thereof, as Scripture and Chriſtian experience makes manifeſt. And if it ſo fall out, that any man in temptation apprehend and feele nothing but the furious indignation and wrath of God, againſt all reaſon and feeling he muſt holde to the merit of Chriſt; and know a point

point of religion hard to bee learned, that God is a moſt louing father to them that haue care to ſerue him, euen at that inſtant when hee ſhewes himſelfe a moſt fierce and terrible enemie.

From the benefit of *reconciliation* proceede foure benefits. Firſt, that excellent *peace of God*, that paſſeth all vnderſtanding, which hath ſixe parts. The firſt is, *peace* with God and the bleſſed Trinitie. Rom. 5.1. *Being iuſtified, wee haue peace with God.* The ſecond, *peace* with the good Angels, Ioh. 1.51. *Yee ſhall ſee the Angels of God aſcending and deſcending vpon the Sonne of man*: and that Angels like armies of ſouldiers incampe about the ſeruants of God, and as nources beare them

them in their armes that they bee neither hurt by the diuell and his angels, nor by his instruments, it proceeds of this, that they beeing in Christ are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ. This *Esai* foretold when hee said, that the *woolfe shall dwell with the lambe, and the Leopard with the kidde, and the calfe and the Lyon and a fatte beast togither, and that a little child should leade them, &c.* 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience washed in the blood of Christ, ceaseth to accuse and terrifie: and when the will, affections, and inclinations of the whole man are obedient to the minde enlightned by the spirit & word of God, Co-

loſſ. 3. *Let the peace of God rule in your hearts.* The fift is *peace* with enemies, and that two waies. Firſt, in that ſuch as beleeue in Chriſt, ſeeke to haue peace with all men, hurting none but doing good to all: ſecondly, in that God reſtraines the malice of the enemies: and inclines their hearts to be peaceable. Thus God
Chap. 19. brought Daniel *into loue and fauour with the chiefe of the Eunuches.* The laſt is *peace with* all creatures in heauen and earth, in that they ſerue for mans ſaluation. Pſa. 91. 13. *Thou ſhalt walke vpon the lion and the aſpe: the young lion and the dragon ſhalt thou* tread *vnder foote.* Hoſ. 2. 18. *And in that day will I make* a couenant *for them with the beaſt of the field and with the the foules of heauen.*

Now

Now this benefite of peace is knowne partly by the testimonie of the spirit, and partly by a daily experience thereof.

The second benefit is a *recouerie* of that *right* and *title*, which man hath to all creatures in heauen and earth, and all temporall blessings; which right *Adam* lost to himselfe and euery one of his posteritie. 1. Cor. 3. 22. *Whether it bee the world, or life, or death: whether they bee things present, or things to come*, all *are yours*. Now the right way of knowing this one benefit is this: When God vouchsafeth meat, drinke, apparell, houses, lands, &c. wee must not barely consider them as blessings of God, for that very heathen men, which know not God, can doe; but wee must acknow-

knowledge and esteeme them as blessings proceeding from the speciall loue of God the Father, whereby he loues vs in Christ; and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be setled & perswaded: and so oft as wee see and vse the creatures of God for our owne benefite, this point should come to our mindes. Blessings conceiued apart from Christ are misconceiued: whatsoeuer they are in themselues, they are no blessings to vs but in and by Christs merit. Therefore this order must bee obserued touching earthly blessings: first we must haue part in the merit of Christ, and then secondly by meanes of that merit, aright before God, and com-

comfortable vſe of the things we enioy. All men that haue and vſe the creatures of God otherwiſe as gifts of God, but not by Chriſt, vſe them but as flat *vſurpers* & theeues. For this cauſe it is not ſufficient for vs generally and confuſedly to know Chriſt to be our redeemer; but we muſt learne to ſee, know, and acknowledge him in euery particular gift & bleſſing of God. If men vſing the creatures of meate and drink, could, when they beholde them, withall by the eie of faith behold in them the merit of Chriſts paſſion, there would not be ſo much exceſſe and riot, ſo much ſurfetting and drunkenneſſe, as there is: and if men could conſider their houſes & lands, &c. as bleſſings to them, and

that

that by the fountaine of bleſ-ſing the *merits* of Chriſt, there ſhould not be ſo much fraud and deceit, ſo much iniuſtice, and oppreſſion in bargaining as there is.

That which I haue now ſaid of meates, drinks, apparel, muſt likewiſe be vnderſtood of gen-trie and nobility, in as much as noble birth without new birth in Chriſt, is but an earthly va-nity: the like may be ſaid of phyſicke, ſleep, health, liberty, yea of the very breathing in the aire. And to go yet further: in our recreations Chriſt muſt be knowne. For all recreation ſtands in the vſe of things in-different, and the holy vſe of all things indifferent, is pur-chaſed vnto vs by the blood of Chriſt. For this cauſe it is very meete that Chriſtian men

Conſider Coloſſ. 3. 11 and 2. 10.

men and women ſhould with their earthly recreations ioyne ſpirituall meditation of the death of Chriſt, and from the one take occaſion to bethinke themſelues of the other. If this were practiſed, ther ſhould not be ſo many vnlawfull ſports & delights, and ſo much abuſe of lawfull recreation as there is.

The third benefit is, that all croſſes, afflictions, and iudgements whatſoeuer, ceaſe to be curſes and puniſhments to them that are in Chriſt; and are onely meanes of *correction* or *triall*; becauſe his death hath taken away not ſome few parts, but all and euery part of the curſe of the whole law. Now in all *croſſes*, Chriſt is to be knowne of vs on this manner. We muſt iudge of our afflictions as chaſtiſements or

trials,

trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing father; and therefore they muſt be conceiued in & with the merit of Chriſt: and if we doe otherwiſe regard them, we take them as curſes and puniſhments of ſinne. And hence it followes, that ſubiection to Gods hand in *all croſſes*, is a marke and badge of the true Church.

The laſt benefit is, that death is properly no death, but a reſt or ſleepe. Death, therefore muſt be knowne and conſidered not as it is ſet forth in the law, but as it is altered and changed by the death of Chriſt: & when death comes, we muſt then looke vpon it through Chriſts death, as through a glaſſe: and thus it

will appeare to be but a paſſage from this life to euerlaſting life.

Thus much of the *merit* of Chriſt crucified. Now followes his *vertue*, which is the power of his Godhead, whereby hee creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the firſt is the *power of his death*, whereby he freed himſelfe from the puniſhment & imputation of our ſinnes: and the ſame vertue ſerueth to mortifie and crucifie the corruptions of our mindes, wills, affections, euen as a coraſiue doth waſte and conſume the rotten and dead fleſh in any part of mans bodie.

The ſecond, is the *vertue of Chriſts reſurrection*, which is

alſo the power of his God-head, whereby hee raiſed himſelfe from death to life: and the very ſame power ſerueth to raiſe thoſe that belong to Chriſt, from their ſinnes in this life, and from the graue in the day of the laſt iudgement. Now the knowledge of this double vertue muſt not be onely ſpeculatiue, that is, barely conceiued in the braine, but it muſt bee experimentall: becauſe wee ought to haue experience of it in our hearts & liues: and wee ſhould labour by all meanes poſſible to feele the power of Chriſts death killing and mortifying our ſinnes, and the vertue of his reſurrection in the putting of ſpirituall life into vs, that wee might bee able to ſay that wee liue not, but that Chriſt

Christ liues in vs. This was one of the most excellent and principall things which *Paul* sought for, who saith, *I haue counted all things* losse, *and doe iudge them to bee* dung, *that I may* know *him, and the vertue of his resurrection*, Phil. 3. 10. And hee saith, that this is the right way to know and learne Christ, *to cast off the olde man, which is corrupt through the deceiueable lusts, and to put on the new man, which is created in righteousnesse and true holinesse*, Eph. 4. 24.

The third benefit is *the example* of Christ. We deceiue our selues, if we thinke that he is onely to bee knowne of vs as a Redeemer, and not as a *spectacle* or *patterne* of all good duties, to which wee ought to conforme our selues. Good

men indeed, that haue beene, or in the preſent are vpon the earth the ſeruants of God, muſt be followed of vs: but they muſt be followed no otherwiſe then they followe Chriſt, and Chriſt muſt be followed in the practiſe of euery good duty that may concerne vs without exception ſimply and abſolutely, 2. *Cor.* 11.1.

Our conformity with Chriſt ſtands either in the framing of our inward and ſpirituall life, or in the practiſe of outward and morall duties.

Conformity of ſpirituall life is, not by doing that which Chriſt did vpon the croſſe and afterward, but a doing of the like by a certaine kinde of imitation. And it hath foure parts. The firſt is, a *ſpirituall oblation.*

oblation. For as Chriſt in the garden, & vpon the croſſe, by prayer made with ſtrong cries and teares, preſented and reſigned himſelfe to be a ſacrifice of propitiation to the iuſtice of his Father for mans ſinne: ſo muſt we alſo in prayer preſent & reſigne our ſelues, our ſoules, our bodies, our vnderſtanding, will, memorie, affections, and al we haue to the ſeruice of God, in the generall calling of a Chriſtian, and in the particular callings in which hee hath placed vs. Take an example in *Dauid*: *Sacrifice & burnt offering* (ſaith he) *thou wouldeſt not, but eares thou haſt pierced vnto mee; then ſaid I, loe I come: I deſire to doe thy will, O God, yea thy Law is within my heart*, Pſal. 40. 7.

The ſecond is, *conformitie in the croſſe* two waies. For firſt, as hee bare his owne croſſe to the place of execution: ſo muſt wee as good diſciples of Chriſt, deny our ſelues, take vp all the croſſes and afflictions that the hand of God ſhall lay vpon vs. Againe, we muſt become like vnto him in the crucifying and mortifying the maſſe and bodie of ſinne which we carrie about vs. Gal. 5. 24. *They which are Chriſts, haue crucified the fleſh with the affections and luſts thereof.* Wee muſt doe as the Iewes did, wee muſt ſet vp the croſſes and gibbets whereon wee are to faſten and hang this fleſh of ours, that is, the ſinne and corruption that cleaues and ſtickes vnto vs, and by the ſword of the Spirit wound it

euen

euen to death. This beeing done, we must yet go further, and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore we should daily cast new moulds vpon it. The third is, *a spirituall resurrection*, whereby we should by Gods grace vse meanes that we may euery day more and more come out of our sinnes, as out of a loathsome graue; to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his sinnes, this worke cannot be done at once but by degrees, as God shall giue grace. Considering we lie by nature dead in our

ſinnes, and ſtinke in them as loathſome carion, firſt wee muſt beginne to ſtirre our ſelues as a man that comes out of a ſwowne, awakened by the word and voice of Chriſt ſounding in our deafe eares; ſecondly, wee muſt raiſe vp our minds to a better ſtate and condition, as wee vſe to raiſe vp our bodies: after this wee muſt put out of the graue firſt one hand, then the other. This done, wee muſt doe our indeauour as it were vpon our knees, at the leaſt to put one foote out of this ſepulcher of ſinne, the rather when wee ſee our ſelues to haue one foot of the bodie in the graue of the earth, that in the day of iudgement we may bee wholy deliuered from all bondes of corruption. The fourth

part

part is, a *ſpirituall aſcenſion* into heauen, by a continuall eleuation of the heart & minde to Chriſt ſitting at the right hand of the Father, as *Paul* ſaith, *Haue your conuerſation in heauen*: and, *If ye be riſen with Chriſt, ſeeke the things that are aboue.*

Conformitie in morall duties, is either generall or ſpeciall. Generall, is to be holy as he is holy. Rom. 8. 29. *Thoſe whom he knew before he hath predeſtinate to be* like the image *of his Sonne*, that is, not onely in the croſſe, but alſo in holines and glory, 1. Ioh. 3. *He which hath this hope purifieth himſelfe* euen as hee is pure.

Speciall conformitie, is chiefly in foure vertues; Faith, Loue, Meekenes, Humilitie.

We

Wee muſt bee like him in faith. For as hee, when hee apprehended the wrath of God, and the very pangs of hell were vpon him, wholly ſtayed himſelfe vpon the aide, helpe, protection, and good pleaſure of his Father, euen to the laſt: ſo muſt wee by a true and liuely faith depend wholly on Gods mercy in Chriſt, as it were with both our hands, in peace, in trouble, in life, and in the very pangs of death: and wee muſt not in any wiſe let our hold goe; no, though wee ſhould feele our ſelues deſcend to hell.

Wee muſt bee like him in meekeneſſe, Math. 11.v.28. *Learne of mee that am meeke and lowly*. His meekeneſſe ſhewed it ſelfe in the patient bearing of all iniuries and abuſes

buſes offered by the hands of ſinnefull and wretched men, and in the ſuffering of the curſe of the Law, without grudging or repining, and with ſubmiſſion to his Fathers will in all things. Now the more we follow him herein, the more ſhall wee bee *conformable* to him in his death and paſſion, *Phil.* 3. 10.

Thirdly, hee muſt bee our example in *Loue*: he loued his enemies more then himſelfe. Eph. 5. 4. *Walke in loue, euen as Chriſt* loued *vs, and hath giuen himſelfe for vs an oblation and ſacrifice of a ſweete ſmelling ſauour vnto God.* The like loue ought wee to ſhew, by doing ſeruice to all men in the compaſſe of our callings, & by being al things to al men (as *Paul* was) that we might doe them all

all the good we can, both for body and ſoule, 1. *Cor.* 9. 19.

Laſtly, wee muſt followe Chriſt in *humilitie*, whereof he is a wonderfull ſpectacle, in that being God, he became man for vs: and of a man became a worme that is troden vnder foote, that hee might ſaue man. Phil. 2. 5. *Let the ſame minde bee in you, that was in Ieſus Chriſt, who beeing in the forme of God, humbled himſelfe, and became obedient to the death, euen to the death of the croſſe.*

And here we muſt obſerue, that the *example* of Chriſt hath ſomthing more in it then any other example hath or can haue: for it doth not onely ſhew vs what we ought to doe (as the examples of other men doe,) but it is a *remedie*

againſt

againſt many vices, and a *motiue* to many good duties. Firſt of all, the ſerious conſideration of this, that the very Sonne of God himſelfe ſuffered al the paines and torments of hell on the croſſe for our ſinnes, is the proper and moſt effectuall meanes to ſtirre vp our hearts to a godly ſorrow for them. And that this thing may come to paſſe, euery man muſt bee ſetled without doubt, that hee was the man that crucified Chriſt; that he is to be blamed as well as *Iudas*, *Herod*, *Pontius Pilate*, and the Iewes: and that his ſinnes ſhould bee the nayles, the ſpeares, and the thornes, that pierced him. When this meditation beginnes to take place, bitternes of ſpirit with wailing and mourning takes place

place in like manner. Zach. 12. 10. *And they ſhall looke vpon him whome they haue pearced, and they ſhall lament for him as one lamenteth for his onely ſonne.* *Peter* in his firſt Sermon ſtrooke the Iewes as with a thunder-clap from heauen, when hee ſaid vnto them, *Ye haue* crucified *the Lord of glorie*, ſo as the ſame time three thouſand men were pricked in their hearts, and ſaid, *Men and brethren, what ſhall wee doe to bee ſaued?* Againe, if Chriſt for our ſinnes ſhedde his heart blood: and if our ſinnes made him ſweate water and blood, oh then why ſhould not wee our ſelues ſhedde bitter teares, and why ſhould not our hearts bleede for them? He that findes himſelfe ſo dull and hardened

that

that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectuall in him as yet.

Secondly, the meditation of the passion of Christ is a most notable meanes to breed repentance and reformation of life in time to come. For when we begin to thinke that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our sinnes past, and freed vs from hell, death, and damnation: then, if there bee but a sparke of grace in vs, we begin to be of another mind, and to reason thus with our selues: What? hath the Lord bene thus mercifull vnto me, that am in my selfe but a firebrand of hell, as to free me frō de-

deſerued deſtruction and to receiue mee to fauour in Chriſt? Yea, no doubt he hath, his name be bleſſed therefore: I will not therefore ſinne any more as I haue done, but rather indeauour hereafter to keepe my ſelfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body or ſicknes, thinke how light theſe are, cõpared to the agony and bloodie ſweate, to the crowne of thornes and nailes of Chriſt. When thou art wronged in word or deede by any man, turne thine eye to the croſſe, conſider how meekely he ſuffered all abuſes for the moſt part in ſilence, and praied for them that crucified him.

When

When thou art tempted with pride or vaine-glorie, consider how for *thy* proper sinne Christ was dispised, and mocked, and condemned among theeues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him, and shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be eased.

Thus wee see how *Christ crucified* is to be knowne: and hence ariseth a threefolde knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first, if we would knowe the true God aright, and know him to our sal-

ſaluation; wee muſt know him onely in *Chriſt crucified.* God in himſelfe and his owne maieſtie is inuiſible, not onely to the eyes of the bodie, but alſo to the very minds of men, and hee is reuealed to vs onely in Chriſt, in whome hee is to bee ſeene as in a glaſſe. For in Chriſt hee ſetteth forth and giues his iuſtice, goodneſſe, wiſdome, and himſelfe wholly vnto vs. For this cauſe he is called the *brightneſſe of the glorie, and the ingrauen* forme *of the perſon of the Father.* Heb. 1. 3. *and the* image *of the inuiſible God,* Coloſſ. 1. 15. Therefore wee muſt not know God and ſeeke him any where elſe but in Chriſt: and whatſoeuer out of Chriſt comes vnto vs in the name of God, is a flat idoll of mans braine.

As

As for our neighbours, thoſe eſpecially that are of Chriſts Church, they are to be knowne of vs on this manner: When we are to doe any duty vnto them, we muſt not barely reſpect their perſons, but *Chriſt crucified* in them, and them in Chriſt. When *Paul* perſecuted ſuch as called on the name of Chriſt, he then from heauen cried, *Saul, Saul, why perſecuteſt thou mee?* Here then let this be marked, that when the poore comes to vs for reliefe, it is Chriſt that comes to our doores, and ſaith, I am hungrie, I am thirſtie, I am naked: and let the bowels of compaſſion be in vs towards them, as towards Chriſt; vnleſſe wee will heare that fearefull ſentence in the day of iudgement, *Go ye curſed*

into hell, &c. I was hungrie, and ye fed me not: I was naked, and ye did not cloathe me, &c.

Thirdly, the right knowledge of our ſelues ariſeth of the knowledge of *Chriſt crucified*, in whome, and by whome we come to know fiue ſpeciall things of our ſelues. The firſt, how grieuous our ſinnes are, and therefore how miſerable we are in regard of them. If wee conſider our offences in themſelues, and as they are in vs, we may ſoone bee deceiued, becauſe the conſcience being corrupted, often erreth in giuing teſtimonie, and by that meanes maketh ſinne to appeare leſſe then it is indeed. But if ſinne be conſidered in the death & paſſion of Chriſt, whereof it was the cauſe, and the vilenes thereof meaſured by

by the vnſpeakable torments endured by the Son of God, and if the greatneſſe of the offence of man bee eſteemed by the endleſſe ſatisfaction made to the iuſtice of God, the leaſt ſinne that is, will appeare to be a ſinne indeede, and that moſt grieuous and ougly. Therefore *Chriſt crucified* muſt be vſed of vs as a myrrour or looking-glaſſe, in which wee may fully take a view of our wretchedneſſe and miſerie, and what wee are by nature. For ſuch as the paſſion of Chriſt was in the eyes of men, ſuch is our paſſion or condition in the eies of God: and that which wicked men did to Chriſt, the ſame doth ſin and *Satan* to our very ſoules.

The ſecond point is, that men beleeuing in Chriſt, are not

not their owne, or Lords of themſelues, but wholly both body and ſoule belong to Chriſt, in that they were giuen to him of God the Father, and hee hath purchaſed them with his owne bloud. 1. Cor. 3. *Ye are Chriſts, and Chriſt Gods.* Hence it commeth to paſſe, (which is not to be forgotten) that Chriſt eſteemeth all the croſſes and afflictions of his people, as his owne proper afflictions. Hence again we muſt learne to giue vp our ſelues both in body and ſoule to the honour and ſeruice of Chriſt, whoſe we are.

The third is, that euery true beleeuer, not as hee is *a man*, but as he is *a new man*, or a Chriſtian, hath his beeing and ſubſiſting from Chriſt. *We are members of his bodie, of his*

his flesh, and of his bone, Eph. 5, 30. In which words, *Paul* alludes to the speech of *Adam*, Gen. 3. *Thou art bone of my bone, and flesh of my flesh*; and thereby hee teacheth, that as Eue was made of a ribbe taken out of the side of *Adam*; so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*; hee is the cause of them in vs, and wee are the causes of them in, and by him. *Without me* (saith he) *ye can doe nothing*: and, *Euery branch that beareth not fruit in mee*, marke well hee saith, in mee, *he taketh*

away,

away. Ioh. 15.2.

The fifth point is, that we owe vnto Christ an endlesse debt. For he was crucified onely as our surety & pledge, & in the spectacle of his passion we must consider our selues as the chiefe debters, & that the very discharge of our debt, that is, the sinnes which are inherent in vs, were the proper cause of all the endles paines and torments that Christ endured, that he might set vs most miserable bankerupts at libertie from hell, death, and damnation. For this his vnspeakable goodnes, if we doe but once thinke of it seriously, we must needes confesse that we owe our selues, our soules, and bodies, and all that we haue as a debt due vnto him. And so soone

as

as any man beginnes to know *Christ crucified*, hee knowes his owne debt, and thinkes of the payment of it.

Thus we see how Christ is to bee knowne: now we shall not neede to make much examination, whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for fewe there bee that knowe him as they ought. The Turke euen at this very day knowes him not, but as a Prophet. The Iew scorneth his *crosse* and *passion*. The Popish Churches, though in word they confesse him, yet doe they not knowe him as they ought. The Friers and Iesuits in their sermons at this day commonly vse the Passion, as a meanes to stirre vp pitie and com-

paſſion towards Chriſt, who beeing ſo righteous a man was ſo hardly entreated; and to inflame their hearts to an hatred of the *Iewes*, and *Iudas*, and *Pontius Pilate*, that put our bleſſed Sauiour to death; but all this may be done in any other hiſtorie. And the ſeruice of God, which in that Church ſtands now in force by the Canons of the Councell of Trent, defaceth *Chriſt crucified*, in that the paſſions of martyrs are made meritorious, and the very wood of the croſſe, their *onely helpe*: and the virgine *Marie*, the *Queene of heauen*, and a *mother of mercie*; who in remiſſion of ſinnes may commaund her ſonne: & they giue religious adoration to dumbe crucifixes made by

the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, wheras in word they acknowledge him to bee their Sauiour, that hath redeemed them from their euill conuersation, yet indeede they make him *a patrone of their sinnes*. The thiefe makes him the receiuer, the murderer makes him his refuge, (*b*) the adulterer (be it spoken with reuerence vnto his maiestie) makes him the baud. For generally men walk on in their euill waies, some liuing in this sin, some in that, and yet for all this, they perswade themselues that God is mercifull, & that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made

(*b*) Caluin in Gal. 6. 2.

a maintainer thereof, and the common pack-horse of the world to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their sinnes, but in the meane season the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to be followed and expressed in our liues and conuersations, is little or nothing regarded. Thirdly, men vsually content themselues generally and confusedly to know Christ to be their redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feele the benefite of his passion.

What

What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible sinnes? surely the reason is, because they did neuer yet seriously consider that Christ in the garden lay grouelling vpon the earth sweating water and blood for their offences. Againe, all such as by fraud and oppression, or any kind of hard dealing suck the blood of poore men: neuer yet knew that their sinnes drew out the heart bloud of Christ. And proud men and women, that are puffed vp by reason of their attire, which is the badge of their shame, and neuer ceasse hunting after strange fashions, doe not consider that Christ was not crucified in gay attire, but naked, that he

might beare the whole ſhame and curſe of the law for vs.

Theſe and ſuch like, whatſoeuer they ſay in word, if wee reſpect the tenour of their liues, are flat enemies of the croſſe of Chriſt, and tread his precious blood vnder their feete.

Now then, conſidering this ſo weightie and ſpeciall a point of religion is ſo much neglected, O man or woman, high or low, young or olde, if thou haue beene wanting this way, beginne for very ſhame to learne, and learning truly to *know* Chriſt crucified. And that thou maieſt attaine to this, behold him often, not in the wooden crucifixe after the Popiſh manner, but in the preaching of the word, and in the Sacramẽts, in which thou ſhalt ſee *him crucified* before thine eyes, *Gal.* 3. 1. Deſire

not heere vpon earth to behold him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fierie serpents euen to death, beheld the brasen serpent. Againe, thou must looke vpon him first of all in a *glasse* or *spectacle*, in which thou shalt see Gods glory greater in thy redemption, then in thy creation. In thy creation, appeared Gods infinite wisedome, power, and goodnesse: in thy redemption by the passion of Christ, his endlesse iustice and mercy. In the creation, thou art a member of the first *Adam*, and bearest his image: in thy re-

demption thou art a member of the ſecond *Adam*. In the firſt, thou art endued with naturall life, in the ſecond, with ſpirituall. In the firſt, thou haſt in the perſon of *Eue* thy beginning of the rib of *Adam*; in the ſecond, thou haſt thy beginning, as thou art borne of God, out of the bloud of Chriſt. Laſtly, in the firſt, God gaue life in commanding that to be, which was not: in the ſecond, he giues life not by life, but by death, euen of his owne Sonne. This is the myſtery vnto which the Angels themſelues deſire to looke into, 1. *Pet.* 1. 12. Secondly, thou muſt beholde him as the full *price of thy* redemption, & perfect reconciliation with God; & pray earneſtly to God, that he would ſeale vp the ſame in thy

thy very conſcience by his holy Spirit. Thirdly, thou muſt beholde Chriſt as an *example*, to whom thou muſt conforme thy ſelfe by regeneration. For this cauſe giue diligence, that thou maiſt by experience ſay, that thou art dead, and crucified, and buried with Chriſt, and that thou riſeſt againe with him to newneſſe of life; that he enlightens thy minde, and by degrees reformes thy will and affections, and giues thee both the will and the deede in euery good thing, and that thou maieſt not faile in this thy knowledge, reade the hiſtory of Chriſts paſſion, obſerue all the parts and circumſtances thereof, and apply them to thy ſelfe for thy full conuerſion. When thou readeſt, that Chriſt went to the garden,

garden, as his cuſtome was, where the Iewes might ſooneſt attach him, conſider that he went to the death of the croſſe for thy ſinnes willingly and not of conſtraint; and that therefore thou for thy part ſhouldeſt doe him all ſeruice freely and franckly, *Pſal.* 110. 3. When thou heareſt that in his agony, his ſoule was heauy vnto death, know it was for thy ſins, and that thou ſhouldeſt much more conceiue heauineſſe of heart for the ſame: againe, that this ſorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him; therefore *Paul* ſaith, I ſay againe, Reioyce in the Lord. When thou readeſt that in the garden he prayed lying groueling on his face, ſweating water and bloud, beginne

to thinke seriously what an vnspeakable measure of Gods wrath was vpon thy blessed Sauiour, that did prostrate his body vpon the earth, and cause the bloud to follow; and thinke that thy sinnes must deedes bee most hainous, that brought such bloudie and grieuous paines vpon him. Also thinke it a very shame for thee to carrie thy head to heauen with haughtie lookes, to wallow in thy pleasures, and to drawe the innocent bloud of thy poore brethren by oppression and deceit, for whom Christ sweat water and bloud; and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleed for thine owne offences, casting

downe and humbling thy ſelfe with *Ezra*, ſaying, O my God, I am confounded and aſhamed to lift vp mine eies vnto thee, my God: for mine iniquities are increaſed, & my treſpaſſe is growne vp into heauen. When thou readeſt that Chriſt was taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, and were the very bondes wherewith he was tyed: thinke that thou ſhouldeſt haue beene bound in the very ſame manner, vnleſſe he had beene a ſurety and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bound and tyed with the chaines of thine owne ſinnes, and that by nature, thy will, affections, and whole ſpirit is tyed and chain-

chained to the will of the diuell, ſo as thou canſt doe nothing but that which he willeth: laſtly, thinke and beleeue that the bonds of Chriſt ſerue to purchaſe thy libertie from hell, death and damnation. When thou heareſt that he was brought before *Annas* and *Caiphas*, thinke it was meete, that thy ſurety and pledge who was to ſuffer the condemnation due vnto thee, ſhould by the high prieſt, as by the mouth of God, bee condemned: and wonder at this, that the very coeſſentiall and eternall Sonne of God, euen the very ſoueraigne iudge of the world, ſtandes to be iudged, and that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whereupon bee-

beeing further amazed at thy fearefull eſtate, humble thy ſelfe in duſt and aſhes, and pray God ſo to ſoften thy ſtonie heart, that thou maieſt turne to him, and by true faith lay hold on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominie may be thy glory, and his arraignement thy perfect abſolution. When thou readeſt that *Barrabas* the murderer was preferred before Chriſt, though hee exceeded both men and Angels in holineſſe; thinke it was to manifeſt his innocency, and that thy very ſins pulled vpon him this ſhamefull reproach; and in that for thy cauſe hee was eſteemed worſe then *Barrabas*, thinke of thy ſelfe as a moſt haynous and wretched ſinner, and (as

Paul

Paul ſaith) the head of all ſinners. When thou readeſt that he was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercy to ſinners: and in this ſpectacle looke vpon thy ſelfe, and with groanes of heart crie out, and ſay, O good God, what ſetteſt thou here before mine eyes? I, euen I haue ſinned, I am guiltie and worthie of damnation. Whence comes this change, that thy bleſſed Sonne is in my roome, but of thy vnſpeakeable mercie? Wretch that I am, how haue I forgotten my ſelfe, and thee alſo my God? O Sonne of God, how lowe haſt thou abaſed thy ſelfe for me? Therefore giue

me

me grace, O God, that beholding mine owne eſtate in the perſon of my Sauiour thus condemned, I may deteſt and loathe my ſinnes that are the cauſe thereof, and by a liuely faith, imbrace that abſolution which thou offereſt mee in him, who was condemned in my ſtead and roome. O Ieſu Chriſt, Sauiour of the world, giue me thy holy and bleſſed Spirit, that I may iudge my ſelfe, and bee as vile and baſe in mine owne eyes, as thou waſt vile and baſe before the Iewes: alſo vnite mee vnto thee by the ſame Spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my ſelfe to be deteſted for my ſinnes. When thou readeſt that hee was clad in purple, and crowned with thornes,

thornes, mocked and ſpitte vpon, beholde the euerlaſting ſhame that is due vnto thee, and be aſhamed of thy ſelfe, and in this point conforme thy ſelfe to Chriſt, and bee content (as he was) to bee reproched, abuſed, and deſpiſed, ſo it be for a good cauſe. When thou readeſt, that before his crucifying, hee was ſtript of all his cloathes, think it was, that hee beeing naked might beare thy ſhame on the croſſe, and with his moſt precious and rich nakedneſſe couer thy deformitie. When thou readeſt the complaint of Chriſt, that he was forſaken of his Father, conſider how he ſuffered the pangs and torments of hell as thy pledge and ſurety. Learne by his vnſpeakable tormẽts what

a feare-

a fearefull thing it is to ſinne againſt God, and beginne to renounce thy ſelfe, and deteſt thy ſinnes, and to walke as a childe of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eies Chriſt in the middeſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endleſſe comfort, thou ſhalt ſee a paradiſe in the middeſt of hell: God the father reconciled vnto thee, thy Sauiour reaching out his hands vnto thee, to receiue thy ſoule vnto him, and his croſſe as a ladder to aduance it to eternall glorie. Whereas hee cried aloud with a ſtrong voice at the point of death, it was to ſhew, that he died willingly, without violence or cõſtraint from any crea-

creature, and that if it had ſo pleaſed him, hee could haue freed himſelfe from death, and haue caſt his very enemies to the very bottome of hell. When thou readeſt that hee commended his ſoule into the hands of his Father, conſider that thy ſoule alſo (ſo be it thou wilt beleeue in him) is deliuered vp into the hands of God, and ſhall be preſerued againſt the rage and malice of all thine enemies, and hereupon thou maieſt bee bolde to commend thy ſpirit into the hands of God the Father. When thou readeſt of his death, conſider that thy ſinnes were the cauſe of it, and that thou ſhouldeſt haue ſuffered the ſame eternally, vnleſſe the Son of God had come in thy roome: againe, conſider by

his death as a ranſome, and apprehend the ſame by faith, as the meanes of thy life: for by death Chriſt hath wounded both the firſt and ſecond death, and hath made his croſſe to be a throne or tribunall ſeate of iudgement againſt all his and thine enemies. When thou readeſt of the trembling of the earth at the death of Chriſt, thinke with thy ſelf, it did in his kind, as it were, grone vnder the burden of the ſinnes of men in the world: and by his motion then, it ſignified that euen thou and the reſt deſerued rather to be ſwallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merit of Chriſt crucified. When thou readeſt of his buriall, thinke that it

was

was to ratifie his death, and to vanquish death euen in his owne denne. Apply this buriall to thy selfe, and beleeue that it serues to make thy graue a bedde of doune, and to free thy body from corruption. Lastly, pray to God that thou mayst feele the power of the spirit of Christ, weakning and consuming the bodie of sinne, euen as a dead corps rottes in the graue, till it be resolued to dust.

When thou hast thus perused and applyed to thy selfe the historie of the passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God, either in thee, or vpon thee. Behold him at thy table in meate and drinke, which is as it were a liuely Sermon and a dai-

a daily pledge of the mercie of God in Christ. Behold him in all thine afflictions, as thy partner that pitieth thy cafe, and hath compaſſion on thee. Behold him in thy moſt daungerous temptations, in which the diuell thundreth damnation, behold him I ſay, as a mighty *Sampſon* bearing away the gates of his enemies vpon his owne ſhoulders: and killing more by death then by life, crucifying the diuell, euen then when hee is crucified, by death killing death: by entrance into the graue, opening the graue, and giuing life to the dead; and in the houſe of death ſpoiling him of all his ſtrength and power. Behold him in all the afflictions of thy brethren, as though he himſelfe were naked, hungry, ſicke

ſicke, harbourleſſe, and do vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in *Chriſt crucified*, who is the ingrauen image of the Fathers perſon; and know it to be a terrible thing in the time of the trouble of thy conſcience, to thinke of God without Chriſt, in whoſe face the glory of God in his endleſſe mercy is to be ſeene, 2. *Corinth.* 4. 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt be all things

without exception vnto thee, *Coloſſ.* 3. 11. For when thou praieſt for any bleſſing either temporall or ſpirituall, be it whatſoeuer it will bee or can bee, thou muſt aske it at the hands of God the Father, by the merit and mediation of Chriſt crucified. Now looke as wee aske bleſſings at Gods hand, ſo muſt we receiue them of him; and as they are receiued, ſo muſt wee poſſeſſe and vſe them daily, namely, as gifts of God procured to vs by the merit of Chriſt: which gifts for this very cauſe, muſt bee wholly imployed to the honour of Chriſt.

FINIS.

A DIRECTION FOR THE GOVERNMENT OF THE Tongue according to Gods word.

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